Copyright © 1961 by

BUILDERS OF THE ADYTUM, Ltd.
5105 North Figueroa Street
Los Angeles, California 90042
U.S.A.

All rights reserved under Universal, Berne, International and Pan-American Copyright Conventions.

Published in the United States of America by Builders of the Adytum and simultaneously in the Dominion of Canada by Ridout and Maybe, Toronto 1, Canada.

New and Revised Edition

Printed in the United States of America

Gifts, legacies and donations to B.O.T.A. are tax-deductible

This transcription is the sole property of Builders of the Adytum. It can never be sold, but is a privilege of membership.

TAROT FUNDAMENTALS

Lesson No. 26

BUILDERS OF THE ADYTUM

TAROT FUNDAMENTALS

Lesson Twenty Six

JUSTICE

The background of Key 11 is the same yellow that is shown on Keys 1 and 8. The Law of Equilibrium is brought to bear through the directive activity of self-consciousness and by means of the serpent power (Keys 1 and 8.)

The two curtains suggest duality and polarity and their symmetrical arrangement typifies balance. Their folds are reminiscent of the drapery of the High Priestess and suggest vibration. Their color, violet, is complementary to the yellow background. It is also the color associated with the letter Kaph and with Key 10. This means that the mechanical aspect of universal manifestation, symbolized by the Wheel of Fortune, veils the living, conscious Identity behind.

The throne repeats the symbolism of the pillars of the High Priestess and the veil between them. Here the pillars are part of the throne. They are surmounted by pomegranates instead of lotus buds to show that the activity represented by Key 11 has arrived at the stage of fruition.

The crown is surmounted by a triple ornament. This refers to the letter Shin, printed on Key 20, which is in close correspondence with Keys 2 and 11. This triple ornament represents the serpent power which, in its most exalted manifestation, releases human consciousness from the limitations of three dimensional **interpretations** of the experiences which man receives through his physical senses.

The circle and square on the front of the crown refer to the movement of Spirit within the field of physical form. This little detail of the symbolism is connected also with Key 10 which shows a wheel or circle moving in space bounded by the four mystical animals.

The ornament on the breast of Justice combines a T-cross with an ellipse. The cross is indigo, the color associated with Saturn. This detail foreshadows the mathematical elements combined in the composition of Key 21. It is a reference to the exaltation of the planet Saturn in the sign Libra.

The pointed blade of the sword has the same basic meaning as the ox goad. The blade is of steel, the metal ruled by Mars, in reference to the fact that whenever the Venus force dominant in Libra comes into play, the Mars force is active also. Venus and Mars are complements. The activity of the one always excites the activity of the other.

The hilt of the sword is a T-cross. Thus the uplifted hilt of the sword is another indication of the exaltation of Saturn in Libra. The sword-hilt is golden, relating it to the Sun whose metal is gold. Here is a hint of a profound alchemical secret having to do with the transmutation of "lead" into "gold." But there is a simpler meaning also. Saturn represents limitation and form. The Sun stands for light and radiation. When the power of limitation is used positively, it is combined with the radiant energy of the Sun. Thus enlightenment exalts form.

In the Hebrew alphabet, Zain is the letter which corresponds to the sword. A sword cuts off. Thus it symbolizes the eliminative process, physical and mental. This is, of course, a correspondence to Libra, which governs the kidneys, the organs which maintain the chemical equilibrium of the blood by eliminating waste. The practical psychological meaning of the sword is: "Use right discrimination to rid yourself of everything useless, to free yourself from attachment, from prejudice, from resentment and regret."

The scales represent weighing and measuring, or the exercise of mental powers related to mathematics. The pans of the scales are semicircular. Hence each semicircle stands for 11, since 22 is the number representing a complete circle.

Thus the pans of the balance represent the equilibration of the 11 pairs of complementary activities corresponding to the 22 letters of the Hebrew alphabet and the 22 Tarot Keys. The pans of the balance are golden to show that all these pairs of activities are modes of the single force, radiant energy manifested physically as solar force.

The length of the cross-bar of the scales is the same as that of each of the lines supporting the pans. Thus seven equal straight lines are shown. They refer to the seven aspects of the Life-power represented by Keys l, 2, 3, 10, 16, 19 and 21—the Keys corresponding to Mercury, Moon, Venus, Jupiter, Mars, Sun and Saturn.

These seven heavenly bodies correspond also to the seven alchemical metals, and to seven centers in the human body which bear the same planetary names. Again, the seven Keys just mentioned correspond through their respective Hebrew letters to the six sides and the interior center of the Cube of Space.

The seven equal lines of the balance refer also to the relationship of Key 11 to the sign Libra which is the seventh sign of the zodiacal series. This is the same sort of hint that is given in Key 9 where the six-pointed star in the Hermit's lantern is a reminder that Virgo is the sixth sign.

The seven equal lines remind us of the seven-sided figure, the regular heptagon, which appears so often in alchemical diagrams. This heptagon is the geometrical basis for the construction of the seven-sided vault described in the Rosicrucian manifesto, FAMA FRATERNITATIS.

In Key 11, the arrangement of the seven lines indicates a square combined with two triangles. The number of the square is 4, and two triangles are twice 3, or 6. Hence, by their arrangement, the seven equal lines give a hint of the number 10, as well as a direct presentation of 7.

In occult arithmetic, 10 and 7 are related. The sum of the numbers from 0 to 7 is 28 and the digits of 28 add to 10. What is weighed and measured by the scales of Justice is the complete manifestation of the personal activities symbolized by Key 7. The activities, though seemingly originating in the field of personality, are really cosmic operations also. Hence the chariot moves because it is on wheels and the wheels represent what is more explicitly symbolized by Key 10. The Law of Karma is the consequence of the rotation of the cosmic cycles.

The direction assigned to Lamed and to Key 11 is North-West. This is the line of the Cube of Space at the junction of the western face, assigned to Kaph and Key 10, with the northern face, assigned to the letter Peh and Key 16. The latter Key relates to Mars, and Key 10 is a symbol for Jupiter.

Now look at Key 11. On its left-hand or northern side, you see the uplifted sword of Mars. In the other hand of Justice is the pair of balances whose two semicircular pans, fitted together, would make a sphere or wheel. Thus the outstanding elements of the symbolism of Key 11 are directly connected with the two directions, North and West, joined in the line assigned to Lamed.

The line North-West connects the western end of the line North-Above (assigned to Key 8 and Teth) to the western end of the line North-Below (Assigned to Key 9 and Yod). Because the general meaning of West, as explained in Lesson 24, is the completion of a cycle of activity, it follows that Key 11, joining the **western** ends of the lines corresponding to Keys 8 and 9, represents the culmination of the activity symbolized by these two Keys.

Key 8 has to do with **conscious**, and Key 9 with **subconscious**, activities which reach completion in what is represented by Key 11. The modification of Karma by right discrimination and right judgment, applied to work or action, is the outcome of processes typified by Keys 8 and 9.

Key 11, as related to the line North-West, is likewise what joins the northern end of the lines West-Above (assigned to Samekh and Key 14) and West-Below (assigned to Ayin and Key 15); but the explanation of this must be deferred until we come to the interpretation of these two Keys.

The cape of Justice is green, the color attributed to Venus. In one scale of color correspondences, green is also the color which is associated with Libra.

The woman's robe is red, the color complement to green. It symbolizes the Mars force which energizes the muscular system. This force has to do with the function of the adrenal glands, governed by Libra, because the adrenals control the tonicity of the entire muscular system. The general symbolic meaning of the robe thus relates to what enables us to work.

The dais and throne are of stone, meaning that the Law of Equilibrium is operative even in the mineral kingdom. For many persons, the physical plane is the only one concerning which they have any direct sense-experience. Tarot means us to understand that if we interpret correctly our experience of the physical plane we shall learn all that is necessary to know in order to begin using the Law of Equilibrium.

"That which is above is as that which is below." One need not be able to sense higher planes in order to see the law at work.

This week consider your actions more carefully than you have ever done before. Go about your daily tasks earnestly, no matter how trivial they may seem. No one ever did great things well who had not first done well with small things .

Go about your work in a poised, quiet manner. When you sit down to study, sit still. Teach your body the meaning of balance. Dismiss anxiety and fear. Banish the mood of haste. Whatever you do, remember that every personal action is really a particular expression of the perfect Life-force. Above all, train yourself to fashion clear forms for your desires and to look upon these mental images as **present realities.**

THE SECRET OF WORK

Loose employment of the word **Karma** among students of occultism who are more or less influenced by Oriental philosophy, necessitates some additional explanation. In the minds of many, Karma means:

"In this life I am in some measure determined by what I did in my former lives. Good luck' is Karma working itself out. Unusual aptitudes are Karma. Bad luck' is Karma also."

Because Occidentals have a different racial and philosophic background, what they understand by the Eastern doctrine is often confused. Thus it needs to be said that Karma is not Fate, nor is it what the Greeks personified as Nemesis. Neither is it the Kismet of the Mohammedans. Primarily, Karma means simply "action", but it has also the additional connotation of "work", which is the special attribution of the letter Lamed in the Qabalah.

Many suppose that the Law of Karma is exactly expressed by the scientific truth, "action and reaction are equal". Others, rightly, say the Biblical text, "Whatsoever a man soweth, that shall he also reap", sums up the Law of Karma.

Yet the analogy suggested by "action and reaction are equal" is false if the working of Karma be supposed to be exactly the same as that of action and reaction in physics. Throw a ball against a wall and the distance of its rebound will be slightly less than that of the original throw, the difference being accounted for by the energy absorbed by the wall and by the ball at the point of impact between them. But if he who throws the ball runs forward toward the wall, and is able to catch the ball half-way between the wall and the place where the ball was thrown, a new element enters. That is, though action and reaction **are** always equal, the consequences of past action may be considerably modified by subsequent action.

Again, though what is sown must be reaped, the Bible does not say, "What you sow you must **eat**." If tares be mixed with the wheat, they may be separated when the crop is harvested and gathered into bundles to serve as fuel for the ovens where bread made from the grain is baked.

Thus the Western School differs from exoteric Hinduism, which suffers from characteristic Oriental pessimism, and leads to the conclusion that it is futile to do anything about Karma. (Esoteric Oriental philosophy, of course, understands that Karma may be modified.) We do not escape the results of past action, but we may change the results by what we do **now**.

This is the outstanding lesson of Key 11. We weigh the meaning of present conditions. We strike a balance by exerting ourselves positively to overcome the negative consequences of past errors. We use the sword of discrimination to eliminate mistaken thought and action, and to separate the wheat from the tares. We overcome evil with good, and we begin in our minds by seeing to it every day that we sow and cultivate a crop of positive thinking, and carry out our thinking with corresponding action.

Many Occidental students of Oriental Philosophy have interpreted the teachings on Karma to mean that each individual is a law unto himself and that he will reap exactly as he has sown in this or former lives. However, there is another aspect which requires deep consideration. Ageless Wisdom teaches that each individual is a particularized unit in the One Self. When the liver is ill, the entire body is affected. When the liver is healthy the entire body benefits. In like manner, every individual affects, and is affected by Humanity in general.

As a social unit, we reap the benefits of science, technology, electronics, etc., enjoying a host of the "good" things in life, contributed by a few individuals. This can be thought of as our participation in the group karma on the positive side. But likewise, the unevolved expressions of individuals will also affect the Whole. There is no injustice or pain which we do not partake of in some measure. We share the One Life together, in all its aspects. Let us then, work unceasingly to transmute our thinking, feeling, and doing. Let us modify our individual

Karma and thus help to modify the Karma of the world. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." (John 12:32).

Use Key 11 to evoke the reactions favorable to establishing this mental attitude. Do not wait for what seems to be special or particularly important occasions. Remember, the real Actor and Thinker is not the personality, but the all-wise Self. This should be practiced until it becomes true second or subconscious nature.